

Lutheran Herald

THANKSGIVING DAY --- NOVEMBER 26



Photo by Eva Luoma

Bless the Lord, O my soul, and forget not all His benefits.



From a print depicting the first Sabbath service of the Pilgrims

A Psalm of Thanksgiving

Make a joyful noise to the Lord, all the lands! Serve the Lord with gladness! Come into His presence with singing! Know that the Lord is God! It is He that made us, and we are His; we are His people, and the sheep of His pasture.

Enter His gates with thanksgiving and His courts with praise! Give thanks to Him, bless His Name!

For the Lord is good; His steadfast love endures for ever, and His faithfulness to all generations.

LUTHERAN HERALD

O. G. Malmin,

GLADYS WOGEN, Assistant to the Editor • HERMAN E. JORGENSEN, Ne

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Lutheran Herald

Thank God!

Franklin Clark Fry, President
The United Lutheran Church in America

Gratitude cannot be turned on like a faucet. Tearing on November 25, 1953, off your calendar will only bring you to November 26. It won't automatically bring you the true Thanksgiving Day.

Gratitude has to be earned. A man has to think, first, and then to reflect, and even meditate. Gratitude is unusual in twentieth century America. In fact, it is nearly a lost word. That's why the thanksgiving of Thanksgiving has become almost bleached out for nine out of ten Americans. Question: Wouldn't it be healthier for the United States to observe this traditional holiday rather than to set aside a date to thank God and then to forget all about Him?

Let's turn a new leaf in 1953. Let's start up with me a few shining examples, and no thankful Christian will be able to stay off his knees.

Thank God for God! Honesty commands us to begin with the good God in reckoning our blessings. How much is He worth—to you? I know Him and I know Him. Since childhood He has been

the underpinning of our lives. You and I have no secure long-term hope except for Him. Can you imagine a blank and hollow the insides of our characters would be without Him?

Wrong, dead wrong, to take God for granted. More than one billion people alive in 1953 do not have a solid foundation to build on. Granted, their souls are to be saved for the next world. They equally lack His steadiness right now in this world. Is it any wonder that so many non-Christian nations are flourishing today and others have become downright devil-land? No honest Christian can have an easy conscience knowing as more than half of mankind is adrift without Him. Let me say it abruptly. We can't even be safe! We live in a bottomless mystery why America and Europe

should be the favored lands, why we should have the Gospel while others don't. Nothing in our personalities makes us better fitted for faith. Our type is practical rather than spiritual. We are materialistic, not especially

religious. The one saving virtue that God saw in us may be our energy. If so, let's not fail Him. For His sake and equally for our own, His Kingdom must be strengthened—powerfully and fast.

On Thanksgiving Day, 1953, how about the Iron Curtain countries? Try to picture a believing father and mother in Czechoslovakia whose children are being systematically poisoned against religion. Every time you take your own boys and girls to Sunday school, bow your head and give thanks. Christians under oppression love God most of all because they couldn't survive without Him. Czech parents are like that, and Hungarians and Russians too. Yet every day they see their youngsters go off to school to be twisted and molded by atheists.

"Father Malenkov, who art in the Kremlin, thy kingdom come, thy will be done." "Religion is the opiate

of the people." Godly fathers and mothers cannot do anything about it. Kindergarten and primary school children are trapped into repeating what their parents say to them about Christianity. A single unguarded sentence can bring doom. Such a life can be a living hell. Children inside the Iron Curtain are being made strangers and even enemies within their own homes.

I can't imagine anything bleaker than to live in a world of hydrogen bombs and trigger-happy maniacs without God. Or anything lonelier than to live with split-up families and starved souls without God. Or more dismal than to live with no Heaven over our heads and no moral standards under our feet—without God. Thank God for God.



Silhouette by Harmon

Thank God for our forefathers! They were good, sterling Christians or we would not be what we are today. In the main they were better Christians than their great-grandchildren. The percentage of Americans who are church members is rising. But the percentage of each individual American that is consciously devoted to Christ seems to be falling. That disturbing fact is clearly true in the field of Biblical knowledge. For the past hundred years each generation has had a looser grasp on the facts of religion than the preceding one. The mental content of Christianity has become more and more blurred in most men's minds. We Protestant Americans seem like a rich family that is living on a diminishing inheritance. All our accelerated religious education hasn't made up the loss. How long will Christian motives keep on irrigating American life if the water level of Christian convictions keeps on going down?

Thanksgiving Day is a good day to look back. Our forefathers (thank God for them!) set us a high example. Their noble characters don't make it harder for us to measure up in 1953. Memories of them make our Christian faith easier. Momentum from the past is all that is keeping millions of desperate refugees from Eastern Europe going. Uprooted and nearly without hope, they look back at godly homes. New light comes into their eyes. New courage rises in their blood. Our American heritage should do no less for us.

Every Christian generation makes Christ more visible. I have seen my Lord better because I have seen Him in my parents. So have you. It's all well and good to sing the familiar hymn

*"I wish that His hands had been placed on my head,
That His arm had been thrown around me."*

The truth is that you and I are better off because we were not alive in Jesus' day. We probably would not have recognized Him then! Now He is plainly in view in my own family album. Thank God for our forefathers!

Thank God for America! The best thing my ancestors did, like yours, was to cross the Atlantic. I shudder to remember that at about the same time when the first Frys migrated west more than 200 years ago, others from the same villages migrated east. Both groups were looking for fertile farms. Some came to America, others journeyed to the Volga plains in Russia. Savage Bolsheviks exterminated the Volga settlements 20 years ago. My family is still alive and flourishing. In late 1945, a cultured Dane said, "All my life my greatest sorrow has been that I have not had a son. Now I thank God for it. If I had a son, I would tell him to

get out of Europe at once. Europe is done." Copenhagen was bustling and prosperous again when I visited this summer, but my gratitude that my grandfather-the-sixth-degree came to America has not lessened.

Nations can fool themselves dangerously by insisting that they are special favorites of God. Practically every country has fallen into that temptation at one time or another. Delusions of this type have led to unpleasant results, to pride inside and a swagger outside. "Holy Russia" in the time of the Czars was a flagrant and tragic example. "God with us" was the proud shout of pre-1914 Germany. Some Englishmen have boasted that Britain is the "second Israel." Talking about America is just as bad.

Just the same, we devoutly thank God for our land. We would be less than Christians not to be thankful for America's religious liberty. That is another of saying two things. (1) Thank God there were enough strong evangelical Christians in the United States to write freedom of worship into the constitution in 1791. (2) Pray God that we and our children will be thankful enough, awake enough, reverent enough to keep it there.

"The Lord," says Psalm 121, "is thy keeper. He will preserve thy soul." Always remember, He is the only protector of America too. Let us repeat it to ourselves—once, twice, three times. God alone can keep this beloved nation of ours healthy and secure. Let it make you tremble when you realize how many Christians will coldly ignore Him on Thanksgiving. Thank God for America!

Thank God, finally, for our overflowing harvest of industrial wealth in 1953! Presidential proclamations usually start by rejoicing: "Our fields have been bountiful, our granaries are full." I have intentionally delayed this accent until the end for one simple reason. As a traveler, I find it embarrassing! Whole continents are hungry; heroic fugitives from Communist tyranny are emaciated; numberless exiles are gaunt and thin. America's barns are bursting. Vast new storage facilities have to be erected every year for our surplus commodities. If the dam should ever break, our whole national prosperity would be submerged.

How can we explain the gush of God's liberality to America? Certainly not by our virtue! Only as a proof of His trust in us! Never forget, the harvest is His. It's not up to us to dole out God's food and glory over it. Perhaps even to expect our harvest to be kissed! It's even less up to us to think that we have the right to hold back bread from the hungry. The earth is the Lord's and the fullness thereof." So that's what we are. Stewards of the bounty of God.

Thank God, American Christians are generous. Let us make us more generous still!

ne Mills

Men and God's

Mary Nygaard Peterson

created man in His own image. In His own image
ed He him. And He made him to live upon the
, for that was his natural home.

And man looked about him and saw that the earth
good. Great fertile plains stretched limitlessly into
horizon. Small rolling hills were covered with grass,
higher hills with forest. Majestic mountains stood
d over all.

zy streams meandered casually through the plains,
e from the valleys that separated the hills and
ntains could be heard the angry brawling and the
erent roaring of turbulent rivers rushing headlong
e sea.

And the limitless plains, the grassy and forest covered
were filled with food. Wee, timid creatures, and
r beasts made them their home. The limpid prairie
and quiet streams, and the rushing mountain tor-
and stormy seas were also filled with food. The
e earth was endowed with innumerable wealth.

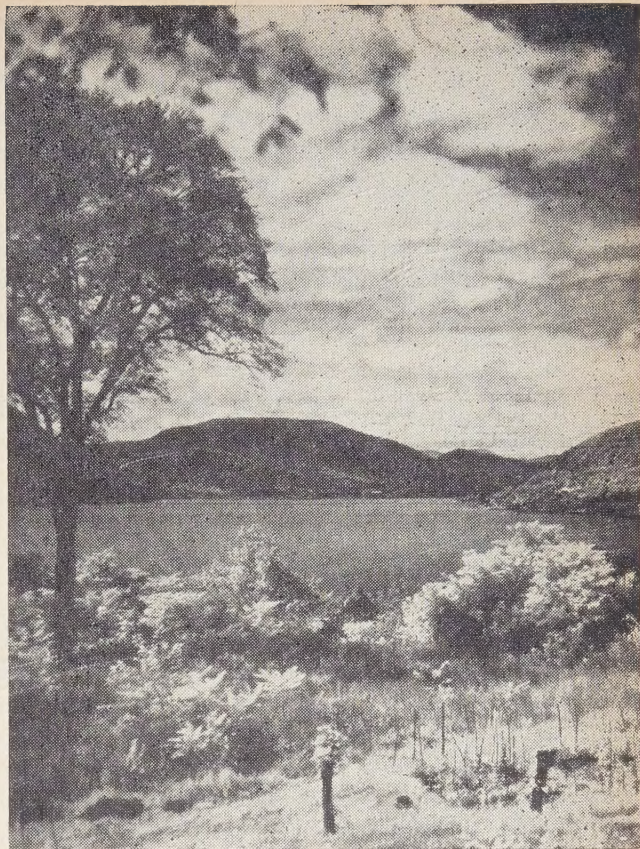
men made their homes on the plains, in the hills, and
e mountains. And wherever they lived, they did
want for any good thing. The rains fell in due
n, and man profited according to his labor and
om and the will of God.

there arose among the children of men some who
ideas. They dreamed dreams and had strange
inations. They thought that if they could be re-
d of their labors of finding bread, they might make
easier for themselves and others. And these men
ideas congregated together and formed communi-
where they might put their ideas into practice, while
who had been left behind on the plains and in
ills supplied them with food.

ommunities grew, and men with ideas built larger
larger establishments. More and more men were
ed to work in these establishments. These men no
r worked under the sunlit skies and gentle rains
heaven, but they huddled beneath eerie lights
ngy and foul-smelling places.

And the hungry establishments where they worked
nded men, more men, and more materials. And
belched forth smoke and gas and dirty residue.

ads pushed deeper and deeper into virgin forests,
at the monarchs of the hills might be destroyed
hailed away to feed the insatiable appetite of the



RNS Photo

Small rolling hills were covered with grass, and higher hills with forest. Majestic mountains stood guard over all.

mills. And the snorting machines which destroyed them
and hauled them away also belched forth gas and
smoke that clogged the pores of the leaves and caused
the trees to die. Year after year more and more spectral
skeletons of trees pointed gaunt fingers to the heavens
and cried for the deliverance of their companions from
man's avaricious onslaught.

So the men with ideas waxed fat and prospered and
forgot their Maker. Had they ever seen Him? How
could He then exist?

They looked with calculating eyes upon the diminish-
ing forests and the fields that supplied them with food.
There were millions of people on the earth who lacked
food. If only they could devise some means of pro-
ducing and selling food to those people, they could
increase their own influence and wealth beyond any-
thing that had ever been known.

If only they could control the rains that came at the
wrong times, or failed to come when they were needed.
That would be the answer.

So they worked with the clouds and seeded them
with chemicals to make it rain. And those who did not
want the rain seeded the same clouds with more chemi-
cals to make the moisture dissipate. And the One who

made the rains and the snow to fall watched with interest the antics of the men He had created.

The men with ideas now looked askance at those of their fellowmen who also had ideas and sought ways of destroying them, for they feared that otherwise they would be destroyed by them. And again the men with ideas succeeded.

With unerring precision they destroyed each other and themselves and the congested communities they had fathered. And the inscrutable mountains kept watch over all.

But the limitless plains remained. Grass grew again on the little hills, and a second growth of trees on the

larger hills, and the contours of the ravished earth again softened by vegetation. Wee, timid creatures larger beasts crept from their hiding places and more sought sanctuary in their former haunts.

The survivors of the children of men also came from their inaccessible places and dwelt openly upon the face of the earth. They remembered Deliverer, and He supplied them with every thing.

But again there arose among them a few who ideas. They dreamed dreams and had strange imaginations. And the Most High, who knew all the nations of men's hearts, watched in patience, and held judgment.

Thy Kingdom Come

F. W. Tho

Sketches from a summer tour in Colombia
(Third in a Series)

Early in the morning we left Cartagena to return to Barranquilla, where we boarded the *Medellin*, a river boat. Soon the stern-wheeler was on its way to Puerto Berrio, five hundred miles up the Magdalena River, pushing a barge containing seven or eight carloads of freight.

The three classes of passengers were divided by decks. On the lower deck the crew and the poorer classes were quartered, sleeping on the bare deck or in brilliant-colored hammocks strung in rows back of four scalding hot boilers. The second deck was comfortable but often extremely crowded; the menu there was so completely foreign to us that we found it impossible to make use of these intermediate accommodations. Our quarters were on the top deck, which in their language was termed "deluxe" but in our language would be termed "very ordinary."

We were served good three-course meals in comfortable surroundings. From our deck we could look down through the openings of the stairways to the two lower decks where the passengers were eating much simpler food. This was especially true on the lowest deck, where we could see the poor of Colombia being fed a mixture of rice, potatoes, and a little meat; all was placed in one little bowl; these passengers sat on the deck as they dined.

Early the following morning I awoke as the sun, not yet risen, was barely casting a faint glow into the hazy sky. The powerful steam engine was still turning the large paddle wheel. With each stroke it seemed to say "Forward! Forward!" Forward like the Kingdom of

God, forward, upward, onward, up the rivers, through the swamps, over the plains, into the mountains of Colombia—and of all the world.

On the shore we saw small rust-red brick kilns against a background of banana groves. Here and there primitive cottages set in the thick jungle growth. The scene changed slowly, very slowly, for we were traveling at the rate of seven miles per hour. A crenelated tower of a light gold color rose above the luxuriant tropical forests. We passed small fishing boats dependent for movement on sails patched like crazy quilts. We saw dugout canoes carried cargoes of fish, bricks, and other supplies. In one of the dugouts a man in the prow was paddling while another man was seated in the stern of the dugout holding the tail of a donkey to prevent it from jumping overboard; this whole operation was ingeniously directed by a third man seated in the stern. At this moment a woman appeared on deck; she was dressed in blue and wore her black hair in long braids. She was serving coffee to all who had ventured to open their eyes at this early hour; to those seated in the cabins she handed the coffee through the window. She was about forty-five—in Colombia they don't give exact ages but say "about. . . ." This woman could have been "about thirty-five," and no one would object.

The stern-wheeler moved along at a distance of a few feet from the west bank of the half-mile-wide Magdalena River, giving us an opportunity to observe the bank at close range. A man carrying an earthenware vessel was going down to the river to draw water for household use. Brilliant red and orange tropical flowers bloomed along the bank. At twilight parakeets began to screech in the distant jungle.

The People That Walked in Darkness

Anna D. Gulick

(Continued from last week)

measured tread a shrine attendant in pure white ceremonial dress stalked up to a bench immediately in front of us and with tremendous dignity sat down. His function, we were informed, was to scatter salt for purification before the incoming procession. For the three days, using rites followed since long before the Meiji era, he had purified himself for this office. The priestess also, we learned, had come three days early and purified in a house set apart for this purpose, during this time the spirit of the deity was supposed to enter the purified one. Purity was also expressed in the cryptomeria, the tree of purity found in the national shrine, and the folded white paper lanterns, found everywhere in Shinto, were also hung for purification.

"Purification from what?" we ventured to ask. "From sin."

"What do you mean when you say 'sin'?"

"Anything that violates good order, that disrupts the harmony—that is sin."

This naturally led to questions as to what we thought now we felt, which we gladly answered with the thought we came to Japan to tell. Did they listen from curiosity or hunger? God knows. But we were most grateful for the chance to speak.

On the slow, distant booming of a deep drum announced the beginning of the rites we had come to see. The drum was held only once every twenty years and carefully hidden from the public gaze. Strange indeed that we should be there!

Boom! Boom! Boom!

A pregnant pause. Again the drum, this time a little louder.

Boom! Boom! Boom!

With a faint, whispered ripple the crowd subsided to a motionless silence, punctuated only by a few suppressed coughs. The procession was moving into sight. Boom! Boom! Boom!

At the distance there was a glimpse of robed shrine attendants moving off around the back of the new shrine. The drum came from increasingly muffled distances, then stopped.

At last, those who were going into the old shrine began filing past us in ordered groups, each preceded by two saffron-robed attendants bearing lanterns, and followed by white-robed shrine servants bearing strange bamboo torches pointed forward. On and on they came. First came a delegation of dignified old men in pin-stripes, Prince Alberts, and military uniforms, wearing enormous chrysanthemum-like yellow hats, then a cordon of police. There followed, distinguished

by the color of their dress and the form of their head dress, the carpenters and shrine officials and their personal attendants. The stiff, blousy ceremonial trousers, the boat-shaped clogs, the voluminous over-robos, the distinguishing Shinto head dress, all date back to the most ancient traditions of old Japan. Once they were court dress. Now they are seen only in ceremonial theater and at the national shrines.

Finally came the High Priestess herself, accompanied by a group of female attendants whose shiny black hair, pulled straight from the face, hung from the back of the head in a long flowing mare's tail. After her came another group of high officials in black regalia over which a white stole was worn. The procession halted for a moment with the Priestess kneeling at the entrance to the old shrine, then being swallowed up in its vast hidden interior.

For two hours they remained inside. Then, as the final preparations were completed for removing the god's presence to the new shrine, all lights had been extinguished, signaling to those outside the extinguishing of the last fires in the old shrine. The *Kagura no Uta*, sacred song of the rooster, began.

Ah-Ee . . . !

Ah-Ee . . . !

The darkness was heavy, weird. Along the canopied walk-way connecting the two shrines, the shadowy forms of robed attendants could be seen running to the new shrine and back. Here and there in the crowd a scattered clapping of hands began—the Shinto act of worship: two claps, and a low bow.

Ah-Ee . . . !

Ah-Ee . . . !

A light appeared at the gate to the old shrine and all strained to see in that direction. I furtively shifted my weight to one side, and after the pain of the first fiery surge of blood to my numbed limbs had subsided, I too craned to see. A fire had been kindled near the gate and at its flames the shrine servants were lighting their torches, composed of many slender sticks of green bamboo bound together. I became conscious, too, that the wailing chant had changed to a deeper, closer interval.

Oh-Ay . . . !

Oh-Ay . . . !

Slowly, infinitely slowly, the procession emerged. Since we had already seen the same procession file in by the half-light of the sunset afterglow, it was possible, even in the shadowy, smoke-filled blackness, to distin-

guish the various forms. As earlier, the first in line were two torch-bearers, with their flickering, smoky torches carried heavily, flame down, before them. Slowly the procession inched its way towards us. At last we could distinguish in the uncertain light the huge, round mirror, sacred symbol of the Sun Goddess from whose womb the divine islands of *Nihon* were born. The mirror was borne by two attendants, preceded and followed by many others, all of high rank. Straining my eyes to penetrate the murky darkness, I next made out what I judged to be a sword and banner, then a large, white, Japanese umbrella, carried so that the full round was presented to the observers. The next object appeared to be a large, low-legged table, and then some poles, with furled streamers.

By now the torch-bearers were opposite the gate of the new shrine, and it was no longer possible even to guess at the shadowy forms slowly, slowly moving past us. But it was quite obvious that a frenzy of noiseless excitement was moving through the observers. The silence was punctuated with the little staccato claps, while many were simply silently performing the Japanese reverential bow, the body bent deeply from the hips, still resting on the folded feet, till the forehead touched the ground before the worshipper's knees. Under cover of the general motion, Lydia leaned back to whisper in my ear, "The god-presence!" Dimly I made out the outline of a sheet-like curtain, suspended to form a hollow square. Within the square the presence of the god of the shrine was concealed. Someone on the far side must have been carrying a torch or lantern, as shadow pictures of the heavily robed bearers beyond the curtain were fleetingly visible.

In the thick darkness around us a deeper Darkness was walking. We could feel its presence. We could see its power over the people. "Oh, Christ!" The silent prayer was urgent: "Oh, Christ! Send forth Thy Light! Send Light to the people that walk in darkness! For we wrestle not against flesh and blood, but against principalities, against Powers, against the rulers of the darkness of this world!" There behind that curtain was the holiest of holies to a powerful nation, sacrosanct without sanctity, purified without purity, "peace" and "order" for the natural man, but not righteousness for the eternal soul. There behind that curtain was the essence of agricultural fecundity, and my mind reached out over the acres upon acres upon acres of typhoon and flood devastated rice-land we had crossed to come here—fields that once were fertile but which, because of the deep flood deposits, would never produce again—vaster areas where the beards of the rain-sodden rice had finally been driven deep in the mud.

Oh-Ay . . . !

Oh-Ay . . . !

A new outburst of prayer-claps heralded the coming of the High Priestess herself. The worship and veneration of the multitude was very evident. She came preceded by a four-posted canopy and followed by torch-bearers in red regalia with white over-robos. As the torches inquiring fingers of light reached out effectively into the surrounding darkness to be engulfed by the night and their own thick smoke. Some identified for us the Emperor's younger brother, standing behind the torches, the official representative of the Imperial household. Following him came the various dignitaries in Prince Albert who had witnessed the ceremonies within the shrine. What they had seen we could only vaguely guess, but this much I knew—for the past two hours they had been seated on cushions, and a rigid etiquette forbade even the faintest respite I was then indulging in. What did it mean to them? National pride? Worship? Convention? It was hard to tell. But that some boredom too might be involved I more than half suspected when I saw some of them sneaking glances at their wrist watches as they peered into the uncertain light of the torches.

The torch-bearers now moved on to the gate of the new shrine, and for some minutes we again saw rather than saw the infinitely slow movement of the shadowy procession. The monotonously wailing chant, too, had moved on into the precincts of the new shrine, reaching us in varying intensity, now muffled, now piercing, somehow conveying the impression of hidden depths within the shrine. Baffled, I abandoned the attempt to decide whether the nasal accompaniment was reed or string or some unsuspected timbre of the human voice.

The tension in the crowd was visibly relaxing; weariness and a sharp sense of anti-climax swept over the multitude. The rustle of movement and subdued whispers were already begun when the lights came on—first the torches and then the flood lights over our heads. An unmistakably blonde girl with a scarf over her head stood up and stretched her arms over her head to full length. I wondered who she was, and how she happened to be there. A large portion of the worshippers were quietly moving towards the main gate, from where they poured out in a steady stream, carrying with them the offerings for the family god-shelf and the commemorative scroll wrapped together in a white *furo* (wrapping cloth), which each of the faithful had received with their *ken* upon entering. It was about half past eight.

We were told that at ten the procession would move to the new shrine, after which those who had been admitted to the ceremonies would be the first to worship at the new shrine, then the spectators. These were asked to leave as soon as they had worshipped.

(Continued on page 1078)

Lutheran Brotherhood to Erect New Building

struction of a \$1,500,000 home office building in Minneapolis for Lutheran Brotherhood, life insurance company, was authorized by the society's board of directors at a meeting Oct. 30 at St. Olaf College, Northfield, Minn. Work on the project is expected to start in April or May 1954, according to President Carl F. Granrud, Minneapolis.

Consisting of four stories and a basement, the building will be an "L" shaped structure on Seventh Street and Second Avenue S., and will adjoin the Minneapolis Lutheran Church. The ground level will be of stone; the top three floors will be of glass and aluminum construction. It is designed by Perkins and Will, Chicago.

Lutheran Brotherhood will carry out one of the purposes of its organization—"to aid the Lutheran Church in extending the Lutheran faith"—by including a Marquette Lutheran library in its new building. The library, planned by Dr. Randolph E. Haugan, manager of Augsburg Publishing House, Minneapolis, and vice president of the society's board, will be decorated with coats of arms of the knights who signed the Augsburg Confession. It will contain a reference file of works about the Reformation leader and also will have a collection of interesting Luther material. It will be available to clergy, students, and the general public.

The ground floor will include an assembly room seating 100 persons that will be available to Lutheran groups for meetings, a dining room and a lounge, all of which look out over an inside court with trees and flowers. The entire building will be air conditioned and will be

set back from the street to give room for trees and shrubs in front of it.

In connection with its directors' meeting at St. Olaf College, Lutheran Brotherhood presented its first Gov. J. A. O. Preus award to Dr. Howard Hong, head of the philosophy department at St. Olaf for "notable service to the Lutheran Church."

Mr. Preus of Chicago, governor of Minnesota from 1921 to 1925, is chairman of the board of Lutheran Brotherhood and one of its founders. He made the presentation to Dr. Hong, former director of the Lutheran World Federation's service to refugees in Germany and 1953 Upper Midwest "father of the year," at the college chapel service.

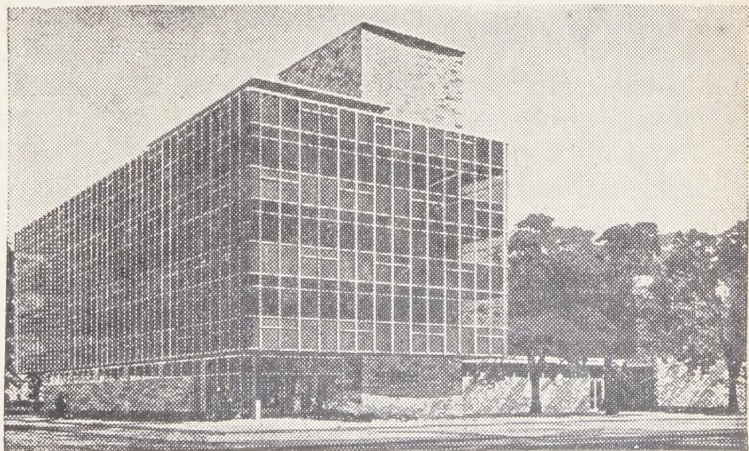
As of October 1, Lutheran Brotherhood had assets totaling \$79,552,219 and insurance in force totaling \$461,950,470, an increase of \$46,812,250 over the same period in 1952. New insurance written during the first nine months of 1953 totaled \$57,468,566 compared with \$46,466,123 during the same period in 1952.

In 1953 it will pay out more than \$180,000 in benevolences. Some of this money goes to the 1,126 branches in local congregations according to the number of society-insured persons in their membership.

Other gifts are used to finance co-operative activities of the National Lutheran Council, the American Lutheran Conference, the National Lutheran Nurses Guild, the American Federation of Lutheran Brotherhoods, and other organizations.

The society also has a program of granting scholarships to students at 28 Lutheran colleges and 22 seminaries to train future Lutheran leaders.

Pictured at the right is an architect's sketch of the new office building to be erected by Lutheran Brotherhood. Work on the project will probably begin in the early spring.



Dare We Be Thankful?

America is about to put on its dress of formal gratitude again. Comes Thanksgiving Day, and we say that we are thankful. True, it may be at times be difficult to find the thanksgiving among the ads for "turkey 'n trimmin's"; the football stadiums may contain a good many more people than the churches; and in general the gratitude may seem to be very artfully concealed. Nevertheless, this is the time when America serves notice on the world (and perhaps hopes that God will take notice too?) that we are a grateful people.

That's the trouble with attempting to make national what is individual. The gratitude of America is the sum total of the gratitude of the people in America. America is grateful only to the extent that its citizens are grateful. To be sure, we believe that there should be a Thanksgiving Day as a part of our national life. Certainly we want the President of the United States to issue his annual proclamation setting aside such a day. But above all we want individuals—particularly Christian individuals—to realize that thanks to God is more complicated than putting on a national dress of gratitude once a year.

It would be well, for example, for the Christian to realize that there is a certain risk attached to public acknowledgement of gratitude. A question which may be raised is whether we dare to be thankful. Suppose we look at the implications of thanksgiving.

A person who offers thanks thereby acknowledges his own helplessness. Were we self-sufficient, could we supply ourselves with everything we need for body, mind, and spirit, there would not be much need for giving thanks to a Higher Power, would there? At best, all one would need to do is mimic a certain "prayer" of long ago and say, "God, I thank Thee that I am not as other men."

But a person who is thankful—truly thankful—thereby admits that he is a needy person. He acknowledges that the things he has for daily life and for physical comfort and well-being are the gifts of God, no matter how much hard work by himself went into acquiring them. He acknowledges that God gave him the ability and the strength to acquire them. He acknowledges them as gifts. He goes further, too. He sees in every aspect of life that he is a needy person and that an almighty God is giving, constantly giving, of a divine bounty. Do not be too ready to express thanks unless you are willing to acknowledge need. Do you dare to do that?

A person who offers thanks acknowledges that the acceptance of God's bounty implies the recognition of a certain relationship to God. The Christian puts it

EDIT

this way: "I am the child of God." That implies even as we accept from God the bounty of a heavenly Father, so we gladly pay Him the dues of a child. We are so ready to accept the bounty of that relationship—when we are thinking of all God does for us. But we are not always quite so ready to acknowledge the obligations of gratitude.

There is obedience, to begin with; submitting our will to God's will. There is trust; the thankful person admits by his gratitude that anxiety and worry are sin. There is service, too; the grateful individual knows that the service of God is the end and aim of his saved life. No matter what one does, he does it because God gave it to him to do; because his position high on God's work is important because it is God's work. No unworthy of a child of God will be permitted to do the work of hands and mind, nothing dishonest, no slipshod, nothing which will indicate that we are not satisfied with the tasks God has assigned us. Do not be too ready to acknowledge gratitude unless your gratitude includes admission of willing obligation.

And there is implied, surely, participation with God's people in giving thanks and in accepting the implications of gratitude. More than national, Thanksgiving Day is a festival of the Christian Church. If our national life were no longer to include an annual Day of Thanksgiving, the Christian year would be studded with Thanksgiving Days. Would it not be correct to say that the pattern of all our public Christian worship is a miniature of the pattern of the life of the Church and of every Christian individual? We are told that a service of worship must consist of three parts: the congregation offers its petitions and supplications (that is to say, it acknowledges its needs); the congregation receives; and the congregation gives thanks (an acknowledgement of God's continuing goodness). Is not that, then, the Christian's life in miniature? And does it not imply that the person who comes to celebrate Thanksgiving Day thereby links himself with the Christian Church? Dare you do that?

By all means, let us celebrate our Thanksgiving this year also. Let it be, as it always has been, a holy day, a home day, a day of relaxation, if you wish, even a day of decent feasting. But let it be a day when we face facts, a day of courage. Let no one attempt

unkful without first counting the cost of his ex-
d gratitude.

psalmist put it this way: *What shall I render
the Lord for all his benefits toward me? I will
the cup of salvation, and call upon the name of the
I will pay my vows unto the Lord now in the
ce of all his people.* That is courageous thanks-
.

Toward a History of Our Church

THE EDITOR'S BOOKSHELF

centennial volume prepared for this fall's festivities
titled *Norsemen Found a Church* (J. C. K. Preus,
; T. F. Gullixson and E. C. Reinertson, associate
s. Cloth. Indexed. 438 pages. \$4.75. Published by
burg Publishing House). Like the rest of the cen-
l observances, the volume became something it
ot at first set out to be. We have called attention
fact that the public services and meetings which
een held in commemoration of the centennial of
Norwegian Synod became rather a series of meet-
ecalling the foundations of our entire Church,
er with a time of reconsecration of our efforts to
kingdom work God has assigned to us as a Church.
ilarly, *Norsemen Found a Church* goes far be-
being a volume telling of the organization of one
number of synodical groups among Norwegian
grants in America. We suspect that many a per-
will read the book without realizing that it was
undredth anniversary of the founding of *one*
ical organization which gave it birth. Rather, they
ee in it the story of the beginnings of The Evan-
Lutheran Church of today. When we examine
ots we must, of course, realize that in a real sense
"Norsemen" who founded our Church.

story is well told in the volume under review.
n people had a share in the writing of it. Two of
teen, plus a third who did not write any of the
rs, are listed as the editors. One person, who is
oned only very casually in the "Editor's Note,"
be given major credit—Mrs. J. C. K. Preus
vedded the same sort of painstaking work to this
e as she did to *Linka's Diary* not long ago.

Naturally, when so many people collaborate, there is
bound to be a certain amount of duplication. Careful
editing has, however, reduced this to a minimum. There
is also bound to be a good deal of difference in style of
writing and method of presentation from chapter to
chapter. This is expected in such a volume and adds
interest to the reading, rather than the opposite. The
people who were chosen to do the writing were by and
large experts in their respective fields. Each contributed
something that no other member of the "team" could
have contributed. The result is a book which has real
merit.

There is only a very partial attempt at following a
fixed chronology. Rather, the book is topical in nature.
The first seven chapters tell the story of the beginnings
and the spread of the early Church among the Norse-
men in America. Then a chapter gives the background
in Norway whence they came and another a sketch
of the land which became their home. Finally, there
are six chapters on special fields of interest—education,
missionary endeavor, the woman in the infant Church,
music, publications, and works of mercy. The total,
therefore, is fifteen chapters of approximately the same
length.

We hope that *Norsemen Found a Church* will be
widely read. Memories of services, sermons, addresses,
and festivities are not lasting. The only permanent prod-
uct of the centennial is the book. It should serve a
useful purpose in our Church. The one who will read
it (and, by the way, it is intended for popular rather
than scholarly consumption) will understand his Church
better and be able to serve it more effectively.

May we call attention to the title of this editorial—
"Toward a History of Our Church." As we read *Norse-
men Found a Church* a familiar thought came back
to us: The history of what is now The Evangelical
Lutheran Church is as yet unwritten. There have been
efforts made, good, successful efforts, as a matter of
fact. All of them have value, but none of them has
earned the right to be called *the* history of our Church.
We welcome *Norsemen Found a Church* as another
volume which leads toward the ideal—a comprehensive
history of The Evangelical Lutheran Church.

Who will write it, or when, we do not know. Nor do
we know how it will be financed. We do know that it
must be written, and the sooner the better. Ours has
been a significant history and an interesting one. It
should be told, not only for our generation, which is
already more than a century removed from the begin-
nings, but for the benefit of all American Christianity
as well. We thank God for every volume which appears
and which makes the picture clearer. *Norsemen Found
a Church* is such a volume.

Ministry of Music

Oscar R. Overby

Two important mileposts in the activities of the Choral Union the past summer were the week-long church music leadership institutes sponsored at Green Lake Bible Camp, Spicer, Minn., and at Luther Seminary, Saskatoon, Sask. The latter was a first attempt of such a nature in the Canada District. The success of the venture stirred enthusiasm when the early hopes for an attendance of perhaps forty were more than doubled. The seminary campus proved an ideal place for such an institute.

Dean in charge of arrangements was the Rev. S. T. Jacobson of Enchant, Alberta. Dr. O. K. Storaasli, president of the seminary, acted as chaplain. The faculty included Mr. and Mrs. Oscar R. Overby of Northfield, Minn., and Miss Kathryn Ulvilden, organ instructor at Luther College, Decorah, Iowa. Canadian music leaders of our Church who took active part were the district Choral Union director, Mr. Leonard Alm, SLBI, Outlook, and Mr. Edwin Marken, choral director at Camrose College.

All phases of church music were considered in the daily classes, with special panels in organ techniques, fundamentals of voice, and choir conducting. Each day at 8:30 the schedule began with Matins, and closed at 9:00 p.m. with a Vesper service in the seminary chapel. A group of children from the city were organized into a junior choir for laboratory purposes. The closing session on Sunday evening, a sacred concert, was held in the local Zion Lutheran Church, J. T. Dahle, pastor.

The institute at Green Lake was similar to the first one held there a year ago, but with an increased attendance of about 230. This striking mixture of church music leaders from seven states made the class work, the song, and the fellowship rich and practical in ideas, talent, and inspiration. The daily schedule was much like the Saskatoon outline. The Rev. M. A. Egge, president of the International Choral Union, served as dean. Mrs. E. T. Boe again brought her junior choir from Menomonie, Wis., and used it for demonstrations in how to conduct children's song instruction. The rest of the faculty included Mr. Overby, Miss Ulvilden, and two new members, Dr. L. N. Field of Luther Seminary, St. Paul, Minn., and Miss Thelma Halverson, voice instructor at Concordia College, Moorhead.

The week-long institutes for the improvement of leadership in the many music activities of our Church are more and more in demand. Consequently, the General Board of the Choral Union has adopted as part of its program for 1954 to sponsor five such institutes.

Book Mission Brevities

M. O. S.

The month of October brought us a large number of interesting communications. We can make no better use of this column than to share with you some of the good news. Friends of the Book Mission will rejoice with us in the way the Lord is opening new avenues of service, filling the field more and more. Space permits only a few excerpts:

Miss Cora Martinson, one of our own ELC missionaries in Hong Kong writes: "Kindly send me your list of sample tracts. . . . Would it be permissible to have these tracts translated in the Chinese language? Of course we immediately assured her that she may have any and all of our tracts and booklets in this way.

From Douglas Swendseid, promotional secretary of the Lutheran Literature Society, Japan: "We have already begun translation of Book Mission Tract, *Jesus Comes Once More*. We are hoping that you will send us your written permission to publish this tract in Japanese. We would like your written permission to translate and publish any of your tracts into Japanese. . . . Very often we find one that would be of great help to us in Japanese." Needless to state that permission was granted. Soon our tracts will be read by Chinese and Japanese people. What a tremendous large field of service this opens! Pray with us that this may redound to the glory of God through souls saved and kept for Christ.

Lihue Lutheran Church, Lihue, Kalai, Hawaii. Thomas A. Allport, pastor, just ordered a supply of 2,850 copies of our tracts. This is also a new field.

This little note proved interesting: "May I ask you to send me 30 copies of Luther's *Small Catechism*? Since I have to teach American children in Sunday school regularly, it would be a great help for them to go by that nice booklet." With many thanks in anticipation, Yours truly, Wilhelm Teichmuller, pastor, Lihue, Germany, U. S. Zone.

Many orders from chaplains for tracts to be used in their ministry to military personnel:

"In preparing literature packages for the patients at our base hospital, we would like very much to include your tract No. 237, *I Will Lift Up Mine Eyes*. Please send as many as possible up to 500 copies."

"We read your tract, *The Way of Holiness*, and are convinced that this would be a great blessing to the soldiers attending our chapel. Please send 500 copies."

Large quantities of our tracts reach chaplains through the National Lutheran Council, Bureau of Service to Military Personnel, Washington, D. C.

THE FIRST SUNDAY IN ADVENT

November 29, 1953

Text: John 18:33-37

Pilate alone, but generations of men, have asked the question: "Art Thou a King then?" The sound of his rings through the halls of time, speculative voices, inquiring voices, uncertain voices, voices lifted in anxious quest for the certainty of an established Kingdom and a Kingdom without end. Too bad—really too bad that there should be many who have never found the answer, who have never fully realized the Kingship of Christ, who, like Pilate, have dismissed the Son of God to hold a temporary gain.

I see, friend, in the final analysis, men live or die in consequence to the answer they give to the question of the Kingship. Pilate turned "thumbs down" and sought to cleanse himself by the ritual of that day thought thereby to hold his place in Roman rule. That chapter in the life of Christ was accomplished a thousand years ago. And yet, it lingers still.

Lingers in the attitudes of men.

There are some, a small company perhaps, who turn "thumbs down" to satisfy their ambitions for worldly power. There have been Caesars before and there are Caesars now too; and then there are those who would be Caesars, bent on grasping and holding political power, willing to "sell out" principles, convictions, ideals, social welfare—all to satisfy themselves and thus deny the Kingship of Christ.

There have been some, a small company perhaps, who have turned "thumbs down" to satisfy their ambition for money and wealth. Strange force in life—money—and the love of it drives men to strange and sometimes awful deeds: dishonesty, unfair business practices, misleading advertising, exorbitant profits, and declared income, to say nothing of outright theft. The consequence—the Kingship of Christ is denied. There are some, a small company perhaps, but then, a point is made. No real purpose is served by going on, but to say that the answer to the question of the Kingship of Christ is not the answer of words alone. Words without deeds mean nothing at all. The answer is the answer of life and how it is lived; your life, how it is lived.

Your answer: what is your answer, friend? Your life today; your life yesterday—what answer does your life give to the question of Christ's Kingship? He is coming. "His Kingdom shall know no end." Will you be there? Are you already there? Your answer, friend—what is your answer? Amen.

Because this is the first year of the Home Mission Trust Certificate plan many are interested in knowing the progress and the development. This is especially true because the planned program for Home Missions for 1953 depended in large part on the response to this loan plan.

It will be recalled that the Board of Home Missions planned a program for 1953 calling for the establishment of 31 new congregations, buying of sites in six other assigned fields, and completing projects already begun. Completing these projects also included the building of 11 first unit churches, 16 parsonages and three Sunday school units.

In order to achieve this during 1953 it is necessary to receive \$850,000 in Trust Certificate money. In other words, we need approximately \$70,000 a month through sale of Trust Certificates.

As the year wears to a close we can report that the response has been very fine even though we have not averaged fully as much as we had hoped. From December, 1952 (the time the plans were laid for 1953) until now, we have received \$624,820.03 in Trust Certificate money, an average of almost \$60,000 per month. At this rate we should end the year with approximately \$700,000 in Trust Certificate money.

Because of this response it has been possible to take steps to establish most of the planned congregations. It now looks as if the average for the year will be one new congregation every two weeks, a total of 28. Furthermore, sites have been bought in many new fields as planned and most of the building projects that had been voted for the year are being carried out.

If only \$700,000 is invested in these Certificates during the year instead of \$850,000 it means cutting our building program by \$150,000. Already it has been necessary to hold back on construction in a few places where building should be under way. In some cases this is not too serious because reasonably adequate quarters are being rented. In other cases it is very serious for the new congregation. In one or two instances the congregation has been notified that the use of the school where they now worship must be terminated.

In other words, those who have money to invest are invited to consider our new Home Mission Trust Certificate plan. We are making our interest payments on time and meeting all maturity obligations. Furthermore, every dollar of Trust Certificate money is secured by a \$1.53 of first mortgages placed in trust with our trustee, who is also the treasurer of our Church, Mr. Norman H. Nelson.

Meditations for the Family Altar

Joe

TOWARD THE SECOND SUNDAY IN ADVENT

The Epistle: Hebrews 10:35-39

The Gospel: Luke 12

Monday, November 30

PRAISE THE LORD!

Read Psalms 147:1-20

Praise the Lord! For it is good to sing praises to our God; for he is gracious, and a song of praise is seemly.

In the preface to the Communion Service, we say, "It is truly meet, right, and salutary, that we should at all times, and in all places, give praise unto Thee, Holy Lord. . . ." Yes, it is good to sing praises to our God. It is right that the creature give glory to the Creator. Nothing is more wholesome than to employ the powers of our soul in such activity. Praise is the proper response of one who has tasted the goodness of the Lord. There is no occasion where a song of praise is out of place as far as Christians are concerned. We can sing the Doxology at a baptism, a wedding, a sick bed, and a funeral. It is always appropriate. The song of praise is one that will be sung in heaven for all eternity. Our God is so great that all eternity will find new songs of praise sung to His glory.

"O my soul, praise Him, for He is thy health and salvation." Amen.

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Thursday, December 3

WOE TO THE UNGODLY

Read Luke 6:1-26

"Woe to you, when all men speak well of you, for so their fathers did to the false prophets."

Jesus pronounces woe upon those who in this life can say, "I am rich, I lack nothing, life for me is just a long laugh, and everyone will tell you I am a good fellow." These woes are perhaps not as pleasant reading as the Beatitudes, but both came from the lips of Jesus. Those who live for the things of this world are most unfortunate, because this world lasts only for a moment, while the soul endures for eternity. The grasping man may become rich, but gold is worthless. Those who take life lightly may laugh now, but the weeping of hell awaits them later. Those who compromise truth may receive the approval of man, but God hates a lie and a liar. The poor, needy, distressed saint is tempted to look with envy upon the prosperous, jolly, popular child of the world. But Jesus calls the former "blessed," and pronounces woe upon the latter. Therefore, envy not the ungodly.

Tuesday, December 1

LORD'S REPORT ON THE HEART

Read Jeremiah 17:1-15

The heart is deceitful above all things, and desperately corrupt; who can understand it?

From time to time there are those who gather statistics on human behavior in one realm or another, and we all hold up our hands in horror at the corruption that is revealed. It is as if we should say, "How can good people do such terrible things?" A more intelligent question would be this, "What else can you expect from corrupt hearts?" God knows the heart of man, and His Word says it is desperately corrupt. You may not have figured in human surveys, but you are included in God's survey. Look at your heart in the light of God's Word, and you will have every reason to throw up your hands in horror. What a variety of evil desires, false hopes, and corrupt plans it contains. To know one's own heart is to know all the evil the world has ever seen. Dear God, how awful!

"Heal me, O Lord, and I shall be healed; save me, and I shall be saved." Amen.

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Friday, December 4

EXPECTING NOTHING IN RETURN

Read Luke 6:27-49

"But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish."

We use the term, "Indian giver," to refer to one who gives a gift with the expectation of receiving the gift or its equivalent back again. Such trading is not giving, because it is basically selfish. If you cannot let go of something without looking for a return, you have not really given in your heart. As children of God, we are to give as God gives. And He gives the rain to the just and the unjust and is kind to the ungrateful and the selfish. Jesus does not say, "Love your enemies, and they will love you." But He says, "Love your enemies, and you will be sons of the Most High."

Dear God, help us to give ourselves to others without expecting anything in return. Help us to be kind to the ungrateful and selfish, and thus be like Thee, our gracious and loving Father. Amen.

Wednesday, December 22

GOING WHERE WE ARE NEEDED

Read Luke 5:27-39

And Jesus answered them, "Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance."

Jesus compares his work with that of a doctor. We all know that the work of a doctor is to heal sick bodies. Jesus came to heal sick souls. If a doctor is to be able to heal sick souls, he must work with the sick. If Jesus is to save souls, He must come in contact with sinners. This also has meant that the Church is to be a place where major operations are taking place day by day and where careful attention is given to the sick. A well person has little use for a doctor and a hospital. A self-righteous person has very little use for Jesus and the Church. But the one who knows he needs help. The ones who really avoid are the very ones who need to welcome our message.

Dear Jesus, may we seek the sick and the message of healing in Thy name. Amen.

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Saturday, December 5

PERSONAL COUNSELING

Read Acts 2:1-47

So those who received his word were baptized, and there were added to the church that day about three thousand souls.

There evidently were more people who heard Peter's words than received the words in faith and acted to claim the promises of God. For Peter had been very specific in telling them what they should do. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." If people are to be saved, they must be told what they are to do. God does not hold us responsible for our reception the hearers give God's word, but it is our responsibility to present a clear and simple way how sinners may be saved. Modern preachers could take a lesson from Peter: Make the message plain and simple, and let God answer from there. Vital questions demand a clear answer. Real personal counseling begins right here: "Repent and be baptized every one of you."

IGIOUS FAITH RURAL NEED

Church in America has one of its most problems in "undergirding rural life with an adequate religious," said Dr. A. D. Mattson, Rock, Illinois, as he addressed the national Convocation on the Church, Town and Country. In the opening session of the Convocation he stated that two thirds of the rural population in the United States—40 million people—do not belong to any church or denomination, and that there are states where the proportion of rural people attached to a church is as low as 10.2 per cent. This adds up to 13 million children and youth of school age in rural areas who receive no religious instruction.

"The rural areas are the sources of migration," he said, "and the character of these areas will largely determine the character of the country as a whole. More than half of those reared in rural areas migrate to cities. If the religious needs of these young people are not provided for during the formative years of their lives, it is not probable that they will creatively participate in the work of the churches in the areas to which they migrate."

ASKED TO IMPROVE CHURCH TIES

The Church and Labor ought to understand each other more than they do. This is the substance of a resolution adopted not by a church group but by the international executive board of the United Gas, Coke, and Chemical Workers, a union which belongs to the CIO. The union has called on the CIO to set up a National Committee for Church Liaison to improve Church-Labor ties, and to consider a resolution in effect at its 15th national convention in Cleveland in mid-November.

The resolution declares that there is a weakness in relationships between the Church and organized Labor—that the CIO has active liaison with several civic groups but has "given Church-Labor liaison only casual attention." "Once the ties between

Church and Labor were very close, as history points out, but that relationship has deteriorated to a dangerous level since the advent of the machine age," the resolution said.

PROGRESS TOWARD PRESBYTERIAN UNION

The Plan of Union between the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., and the United Presbyterian Church was to be completed at a meeting of the Joint Negotiating Committee together with the committees on church union of the three churches, at Cincinnati, Nov. 11-13. The plan will then be placed before the General Assemblies of the three bodies in 1954, with the Assemblies to make decisions about sending the plan to their Presbyteries for approval.

The Plan of Union has called forth the observation that it is not a plan for any Church to join another, but that it will be a new Church made up of the people and properties and enterprises of the three present Churches, that it will be a Presbyterian and not a new kind of Church. The combinations and boundaries of synods and presbyteries, the consolidation of boards and agencies, the relationships of institutions, and many other such matters are left to the united church to work out in light of developments.

CHURCHMAN WINS LIBEL SUIT

In London it is recognized as libel to call a church leader a Communist without being able to back up the charges. A London newspaper referred to Canon Lewis John Collins as the "Red Chancellor" of St. Paul's Cathedral (Anglican). By court order it has been forced to apologize for the label and pay damages to Canon Collins.

The Recorder headlined an editorial "The Red Chancellor." It said, "Canon Collins tells us he is not a Communist. . . . Certainly his preachings from the pulpit of St. Paul's are along the Party lines." In compliance with the court order, the editor, owner, and publishers of the paper apologized "unreservedly"

and disassociated themselves from any suggestion that the churchman is either a Communist or in any way influenced by the Communists.

The *Church of England Newspaper*, commenting on the outcome, said that calling a man "a Red or Communist is an easy way of discrediting him and his opinions." "It is now established that to do so is libelous and, therefore, illegal. In the heat of controversy it is not always recognized how serious that allegation may be. Should the tendency to use this method go unchecked, it would in time be impossible to voice unorthodox views, however well argued, without incurring this charge. The results, in a country striving to maintain a free and healthy democracy, could easily be disastrous."

The London court order should make helpful reading in the U. S. A., where the implications of such charges have not been viewed with great concern by those who have been most free in making them.

GRAHAM PRESENTS BOOK AND PLANS FOR LONDON

Evangelist Billy Graham presented a book to President Eisenhower recently, which is one of twenty containing signatures of Chinese and Korean prisoners of war written in their own blood and swearing that they will not return to Communism. The books were brought to this country by Chaplain Harold Voelkel of Philadelphia. Dr. Graham, telling of witnessing prisoners pricking their veins to sign their name or stamp their thumb print, said, "These men have been converted to follow Jesus Christ. Their break with Communism is irrevocable. Some 2,200 of them . . . will be ordained to preach the Gospel when they are released."

The evangelist also told the President of his plans for a three-month evangelistic crusade in London, England, beginning next March. He told of many well-known figures who will share in the crusade, including Senator Frank Carlson of Kansas, movie actor Roy Rogers, and football star Don Moonaw. "Only five per cent of the English people attend church reg-

ularly," he said, "and the 600 churches which invited me to come to London believe the time is ripe for a great spiritual revival."

CHURCH MEMBERSHIP AT DUPONT

Church membership among DuPont Company employees has risen from 74.7 per cent to 89.3 per cent in the past five years, according to a survey conducted by *Better Living*, DuPont employee magazine. The conclusions on membership were based on a cross-section poll of 2,200 of the company's 90,000 employees. It was found that nearly all of the church members spent from two to 10 hours a month in church work, and that 23 per cent were active in church clubs.

WARN OF FASCISM IN U. S.

Preoccupation with Communism may leave the United States open to the evil of Fascism. This is the expressed concern of the General Council of the Presbyterian Church in the U. S. A. as stated in a 2500-word "Letter to Presbyterians" sent to the members of the denomination through its local congregations. The statement declared, "Our national house, cleansed of one demon, would invite by its very emptiness, the entrance of seven others. In the case of a national crisis this emptiness could, in the high sounding name of security, be occupied with ease by a Fascist tyranny. . . . The demagogue who lives by propaganda is coming into his own on a national scale."

Dr. John Mackay, moderator of the General Assembly, who was chiefly responsible for the preparation of the statement, pointed out that this was the first time in many years that such a document had been issued between annual sessions of the Assembly.

The statement noted that "some Congressional inquiries have revealed a distinct tendency to become inquisitions. These inquisitions, which find their historic pattern in medieval Spain and in the tribunals of modern totalitarian states, begin to constitute a threat to freedom of thought in this country. Treason and dissent are being confused. . . . Un-American attitudes toward ideas and books are becoming

current. Attacks are being made upon citizens of integrity and social passion which are utterly alien to the Protestant religious tradition."

LWF MOVES REFUGEES FROM TRIESTE

With Trieste involved in violence and uncertainty, the Lutheran World Federation has moved quickly to transfer 38 aged refugees from that unhappy city to new homes in Sweden. The resettlement opportunity has been provided by the Committee for Aid to Aged Refugees of the Church of Sweden, with Lutheran World Service advancing \$4,000 to get immediate action until the necessary funds are gathered in Sweden.

Reports from Trieste tell of great anxiety among the 4,300 refugees of the zone, particularly because many of them are young men who have fled from Titoism in Yugoslavia. The United Nations High Commissioner has sought to assure them of protection in any event, but their anxieties have brought their urgent request for removal from the area. The World Council of Churches has urged removal of all these refugees to some other country "preferably within 30 days."

The movement of aged refugees to Sweden began in late 1951 when the first group of 60 aged people from refugee camps in Germany and Austria were offered a new home. In 1953 permanent homes in Sweden were provided for 48 aged displaced persons. Most of these people are placed in institutions of the Church of Sweden.

FEAR JORDAN RESTRICTIONS

The governmental leaders of the Hashemite Kingdom of the Jordan are Moslem in their religious faith. That fact contributes to the concern of leaders of the Greek Orthodox Church over reports of possible drafting of a new law in Jordan which would abolish the "rights and privileges" of non-Islamic religious bodies in that country. The Orthodox Church has holdings in Jordan dating from the historic days of its dominance in Asia Minor.

According to the reports, most of which come from Jerusalem, the new legislation under consideration is a

further development of a measure recently introduced in Parliament providing for seizure by the government of all property of any non-Moslem religious institution deemed to be in excess of its actual needs."

WORTHY OF NOTE . . .

A record number of delegates to the 16th annual convention of the Lutheran Business Men's Committee national came to the sessions in Chicago. Nearly every Protestant denomination is reported to be represented in the group but Baptists, Presbyterians and Methodists are most numerous among the 10,000 members. In the convention, businessmen gave testimony of their faith at nightly meetings on busy Loop corners, in jails and hospitals, circulated religious tracts, erected signboards bearing biblical texts. . . . Serbian Orthodox and pro-Tito Roman Catholics have stepped into the Italian-Yugoslav dispute over Trieste with protests against the Anglo-American decision to give Zone A to Italy. A letter to the Protestant and Orthodox clergymen and another to Slovene priests stated their position and warned against the "threat" which was in hand. . . . A goal of one dollar a week from every member for fund-raising missions was voted by the General Conference of the Seventh-day Adventist denomination. The present contribution of 80 cents per member, which many churches have exceeded. . . . The bishop of Canterbury, in his statement on Poland, stated, that "when conflict arose between a Church and the world it did not follow that the Church was always, or entirely, right. If sometimes a Church might be in danger of rendering too much to the State, it was also possible for a Church to resist unwisely or to claim too much. One could not, therefore, assume immediately that whenever an ecclesiastical body was restrained, he was free to blame, although in the case of the Primate of Poland he believed that to be so. It had to be recognized that in past and present history, a Church claiming more than its due might tend to advance the Kingdom of God through the employment of political force by the denials of just liberties."

Schools and Colleges

Edited by the Division of Higher Education

ELC COLLEGE RECEIVES OF TWO GRAND PIANOS

Two grand pianos received recently at Pacific Lutheran College were heard publicly for the first time November 9 in the Preus auditorium.

Marjorie and Wendell Nelson of the Pacific Lutheran College music department presented an "Evening of Music for Two Pianos." They performed compositions by Chopin, Brahms, Poulenc, and Rachmaninoff.

In addition to the new grand pianos, improvements to the Luther College music facilities have been made possible through a \$5,000 received from the Mrs. J. Gundersen estate of LaCrosse, Wis., and a generous arrangement with the Wylie company of Minneapolis. One piano is a nine-foot Baldwin concert grand, the other a six-foot Baldwin

Upright. The Nelsons, who have been heard at several two-piano concerts during the past year and a half, are both graduates of Pomona College in Claremont, Calif. While there they studied under Professor Maier and Lee Pattison, the first piano team in the world, who played extensively in the 1900's. Mr. Nelson has a master of music degree from the University of Michigan; Mrs. Nelson has a master of arts degree from Claremont graduate school.

ST. OLAF CHIMES AT ST. OLAF DEDICATED

The new St. Olaf College Chapel Chimes were dedicated Sunday, November 22, preceding the first service of Spiritual Emphasis Week at the college in St. Paul.

June Albright, celebrated carillonneur from Chicago, played eight minutes as a prelude to the brief, dedicatory service. Dr. C. M. Peterson, college president, presided at the service.

Dr. H. Rowatt Brown, Minneapolis, presented the chimes to the college as an honored guest at the dedication service. Mr. Brown offered the chimes to the college after he became

interested in contributing to the Boe Memorial Chapel, which he had read about in a brochure describing the work of the college and its religious and radio activities.

He visited the St. Olaf campus with Dr. E. S. Hjortland of Central Lutheran Church in Minneapolis, who is president of the St. Olaf Alumni Association. After the visit, Mr. Brown decided to present the college with a set of chimes in memory of his sister, Elizabeth Gertrude Brown.

The chimes, valued at \$11,000, may be played manually or automatically from records. According to present plans the chimes will be played for five minute periods each day at 6 p.m., each Sunday at 10:40 a.m. as a prelude to the daily chapel service, at 12:40 p.m. Monday through Friday as a prelude to the noon organ meditation service.

The dedication service, which will be rebroadcast over the college radio station WCAL at 4 p.m. Sunday, Nov. 22, was followed immediately by the first service of Spiritual Emphasis Week. Dr. George Aus of Luther Theological Seminary, St. Paul, was the speaker at the service.

NEW FACULTY MEMBERS AT PACIFIC LUTHERAN COLLEGE

New faculty members at the other schools and colleges of the ELC were reported earlier in the school year. Inasmuch as PLC was not included at that time, they are given below for the interest of our readers.

Dr. Robert M. Larson, who has taken over direction of the college band, earned the degrees of B. Mus. and B.A. at St. Olaf College and M. Mus. and Ph.D. at Northwestern University. At one time he was director and arranger for the Great Lakes Navy Blue Jacket Choir, and also chairman of the music department of Kandall College, Evansville, Ind.

Dr. Anthony Stampolis of Boston is professor of economics and business administration at PLC. He received his B.A. from the University of Michigan,

where he was elected to Phi Beta Kappa and his Ph.D. from Harvard University.

Miss R. Eline Kraabel, R. N., assumes the position of director of nursing education, coming to Pacific Lutheran from Emmanuel Hospital in Portland. Miss Kraabel received her B.A. from St. Olaf and her nurse's training at St. Olaf. She is well known as an administrator in the field of nursing in Washington, Oregon, Wisconsin, and Minnesota.

Dr. Kristen B. Solberg, who heads the department of psychology, completed his undergraduate work at Augustana College, Sioux Falls, S. Dak., received his M.E. degree from the University of South Dakota and his Ph.D. from the University of Wyoming in the field of psychology.

Raymond A. Klopsch of Chicago, member of the Lutheran Church—Missouri Synod, has joined the English department. He received his B.S. degree from Illinois Institute of Technology and his master's degree from the University of Illinois.

Mrs. Lucille Johnson, instructor in the English department, received her B.A. from Concordia College in Moorhead, Minnesota, and her M. A. from Washington State College. She is now a candidate for the Ph.D. degree from the University of Washington.

Homer L. Lawless, teacher of accounting, marketing, and corporation finance, received his B.S. from Missouri State Teachers College and his M.A. from the U. of Iowa. He is working towards his Ph.D.

Miss Lucille Anne Schmieder of Parkersburg, W. Va., joins the department of biology, teaching courses in botany, anatomy, and physiology. She received her B. A. and M. S. degrees from West Virginia University.

Professor Gunnar J. Malmin returns to Pacific Lutheran College from Norway where he has been teaching and studying for the past year on a Fulbright scholarship. He directs the PLC choir, the Choir of the West.

Chaplain Milton L. Nesvig has rejoined the PLC faculty as publicity director and teacher of journalism following two years of service as chaplain in the U. S. Navy. Mr. Nesvig is a graduate of PLC and of Luther Theological Seminary in St. Paul.

The People That Walked in Darkness

(Continued from page 1072)

the grounds must be cleared of all the official delegates before the multitude of common people waiting outside the gates could be admitted to worship at the new shrine. The group of spectators, however, was thinning perceptibly, and we gathered up our shoes and belongings and moved along with them, hastily removing our *ken* just as soon as we were outside the main gate.

It was something of a shock to emerge into the world of automobiles and streetcars, police whistles and neon lights. Outside it was just 8:30 on an autumn night, though it was obvious that rice-wine was flowing with

the freedom which characterizes all religious festival in Japan. At the hotel, the freedom of other lusts was patently evident all around us that Froydis was to read for our evening devotions Paul's searching description of the consequences to those who change the glory of the incorruptible god for the likeness of corruptible man, and of birds, and four beasts and creeping things.

But I fell asleep remembering also the words of Isaiah: *Behold, darkness shall cover the earth, and darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you. And nations come to your light, and kings to the brightness of your rising.*

Within the E.L.C.

PERSONS

The Rev. Stanley Gunsten, Bend, Oregon, has accepted a call to Emmanuel Church, Bremerton, Wash. Serving as interim pastor in the Bend parish will be the Rev. A. N. Eggen, of Eugene, Oregon.

The Rev. Albert Tastad, formerly of Lynwood, Wash., was on Oct. 18 installed as pastor and missionary on the ELC mission field among the Eskimos of the Seward Peninsula, Alaska, by the Rev. Norval Hegland. Pastor Tastad is located at Lost River, where there is a flourishing hard rock tin mine. The chapel and parsonage now in use at Lost River were moved 88 miles from Igloo.

Among recent appointments of Dr. J. A. Aasgaard, president of The Evangelical Lutheran Church, may be mentioned the following: Dedication of the new Our Saviour's-Rocky River Church, Cleveland, Ohio, Oct. 25; an anniversary celebration (with four services) at Grace Church, Watertown, S. Dak., Nov. 1; convocation Nov. 5, held jointly with Luther Theological Seminary professors; dedication of a new church and an anniversary service at Wautoma, Wis., Nov. 8 (the earlier Wautoma church was the first one dedicated by Dr. Aasgaard about 45 years ago, as one of the then very few all-English parish churches in Wisconsin); parish festival at Bismarck, N. Dak., Nov. 15; 95th anniversary service at Elk Mound, Wis., Nov. 22. In between these appointments has been participation in meetings of the ELC polity-making committee. Ahead lie the following appointments: Participation in a meeting in New York of the American Bible Society's Advisory

Council Nov. 30-Dec. 2; participation in a meeting, also in New York, of the Executive Committee of the National Lutheran Council Dec. 3-4; dedication of the new Trinity Church in Philadelphia, Pa., Dec. 6; and participation in a meeting in Chicago of the Joint Policy and Polity Committee Dec. 7-9.

Dr. Lowell Satre, of the Luther Theological Seminary faculty is the author of a new devotional quarterly, "Christ in Our Home," issued under the sponsorship of the Division of Evangelism.

Loren M. Ness, ELC Brotherhood's director of Boys' Work, conducted Nov. 8-9 a Scouting seminar at Tonkawa, Lake Minnetonka, Minnesota, for interested students from various Twin City Lutheran seminaries.

The Rev. Herbert B. Nelson, pastor of the Elroy parish in Wisconsin, has accepted a call from the ELC Board of Foreign Missions to missionary service in South Africa. He expects to sail for this field in February. Sailing for the same field about the same time will be Miss June Kjome, after a furlough period in U. S. A.

The Rev. V. F. Bjerke, formerly of Beresford, S. Dak., was installed Nov. 1 in his new parish, Our Saviour's Church in Long Beach, Calif. On Dec. 1 the Rev. O. I. Rossing, Madison, Minn., will take over as his successor in the Beresford parish.

The Rev. Frank L. Ericksen, now pastor of the Burlington-Edison parish in Washington, will be installed Jan. 17 as pastor of Emmanuel Church, Longview, Wash.

The Rev. S. T. Jacobson is pursuing post graduate studies in theology at Princeton Theological Seminary.

The Rev. Oscar Rem, St. Paul, Minn., has accepted a call to St. Paul's, Rockford, Iowa.

Mrs. Annette Jacobsen Lund, Rockford, N. Dak., whose husband, late Rev. Theo. J. Lund, died in 1914, celebrated her 90th birthday Oct. 25. Friends and relatives, among them six children, gave a dinner on her day in her honor at the parish of First Lutheran Church in Rockford.

The Rev. Elias Rasmussen completed twenty years of service in the Lutheran Memorial Church, Minneapolis, on Sunday, Nov. 1, twenty years after the Sunday he preached his first sermon in the parish. Two weeks later, which happened to be his birthday, the congregation gave him an altar offering as a token of its appreciation of his service.

DISTRICTS

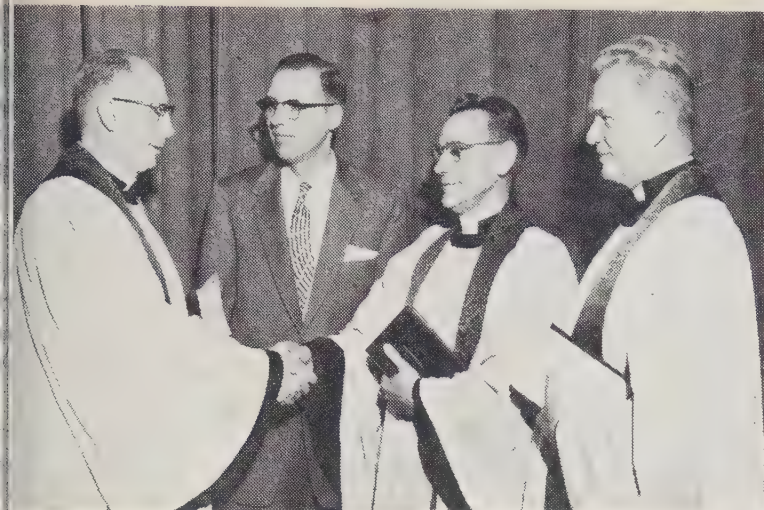
Eastern

Janesville, Wis. First Lutheran Church, parish of the Rev. M. C. Peterson, has raised more than \$10,000 for the erection of a new church building as a result of its recent fund raising campaign.

Chicago, Ill. Beginning Nov. 1, the First Lutheran Church, parish of the Rev. Truman P. Mohn, has been celebrating its 40th anniversary with the following guest speakers at services on successive Sundays: Dr. O. G. Malmin, St. Paul, Minn.; Dr. J. W. Ylvisaker, president, Luther College; Dr. A. Syrdal, Foreign Missions secretary; Rev. Oscar A. Anderson, executive secretary YPLL.

Rosholt, Wis. Alban Church, parish of the Rev. W. L. Anderson, celebrated its 75th anniversary Oct. 4. Speakers were: the Rev. Harald Farseth, St. Paul, Minn.; the Rev. J. W. Ylvisaker, St. Paul, Wis., whose late father was pastor of this parish 1904-10, and the

INSTALLATION OF PASTOR OF MERGED SO. ST. PAUL CHURCH



Oct. 18 took place the installation of the Rev. Theodore L. Kurtz as pastor of Lutheran Church of South St. Paul, Minn. This church is the result of a merger of Saint Church of the American Lutheran Church and Trinity Church of The Evangelical Church. Officiating at the installation were Dr. Alfred H. Ewald, president of the Minnesota District, and Dr. E. C. Reinertson, president of the ELC Southern Minnesota. Shown in the accompanying picture are, left to right: Dr. Reinertson, Ralph Clausen, president of the congregation, Pastor Kurtz, and Dr. Ewald.

Anderson, Groton, S. Dak., a member of the Alban Church. Also present were the Rev. and Mrs. G. A. Peterson (served the parish 1920-23), and representatives of the families of two pastors, now deceased: O. C. Johnson and K. O. Eidahl.

California
San Ramon, Calif. The Lutheran Church of the Good Shepherd, parish of the Rev. R. O. Aga, celebrated Oct. 18 the second anniversary of its opening. The speaker was the Rev. Harold Falde, president of the California District. In the course of the years the church has grown from a membership of 117 to over 200. A new group is at present preparing for membership. Only two weeks before the anniversary celebration the pastor of the church, Arthur Jacobson, passed away.

Antebello, Calif. At a Peace and Conference held Nov. 8-12 at Lutheran Missionary Church, parish of the Rev. L. L. Masted, the following speakers took part: Pastors Robert Johnson, A. C. Anderson, Theo. Johnson, Allen Hanson, Clarence Johnson, and R. Norheim, also Evangelist Scotvold.

San Ramon, Calif. Fruitridge Church formally organized Sunday evening Oct. 18. The Rev. Gaylerd Falde, president of the California District, read the sermon and installed the Rev. Orville G. Hiepler as pastor of

the new church. The initial membership is 118. The new congregation, which has a Sunday school with about 160 pupils, is at present meeting at the Memorial Lawn Chapel, but under the auspices of the ELC Home Missions Department a first unit church will soon be built.

Modesto, Calif. A new ELC congregation, named Calvary, was formally organized in this city Nov. 15. Work

was begun there last March under the leadership of the Rev. Magnus Anderson of Patterson.

Canada

Medicine Hat, Alberta. Grace is the name adopted by the new ELC church organized Nov. 15 in this southern Alberta city. The Rev. Gordon Hope is its pastor.

Kinistino, Sask. Rural Norden Church, parish of the Rev. J. G. Loken, celebrated its 50th anniversary Sept. 13. Guest speaker was Dr. O. K. Storaasli, president of Luther Seminary in Saskatoon. The services were very well attended.

Saskatoon, Sask. Mrs. Anna Farden, a member of Zion Church, has given \$1,000 toward debt retirement of her church and an equal amount to be divided equally between Home and Foreign Missions.

Fort St. John, B. C. Peace Church, parish of the Rev. W. H. Braaten, is about to install heating by natural gas in its church building. At Montney in the same parish the work is about to be organized on a congregational basis.

Viking, Alberta. A new Hammond electric organ was dedicated Oct. 20 by the Golden Valley Church, parish of the Rev. John Precht. In the evening an organ concert was given by Mrs. Mars Dale of Saskatoon, Sask.

Armenia, Alberta. Scandia Church, parish of the Rev. J. H. Rostad, has voted to furnish full support of a missionary in the Japan field.

WISCONSIN CHURCH OBSERVES ONE HUNDREDTH ANNIVERSARY



Pictured above is Trinity Lutheran Church of Arkdale, Wis., which observed its 100th anniversary in the early fall. At the left in the photo is the parsonage of the church. Jordan T. Jacobsen is the pastor. (Story appeared earlier.)

Austin, Minn. Members of St. Olaf Church, parish of the Rev. A. L. Swenson, have subscribed more than \$110,000 for the building of the final wing to the parish house of the church.

South Central

Sioux City, Iowa. Ten Lutheran churches in this city, including the four ELC churches, held a joint Reformation rally Sunday evening, Nov. 1. The speaker was Dr. S. C. Eastvold, president of Pacific Lutheran College and first vice-president of The Evangelical Lutheran Church.

Rocky Mountain

Galata, Montana. Rural St. Olaf Church, 18 miles south of Galata, forms for the ensuing year a part of the Joplin-Chester parish, served by the Rev. C. H. Jacobson.

Pacific

Everett, Wash. North Puget Sound WMF met in fall convention at Our Saviour's Church, parish of the Rev. Milton Nesse, late in October. The following gave addresses: Dr. Geo. Aus of the Luther Theological Seminary faculty, St. Paul, Minn., Pastor Nesse, and Mrs. J. R. Tobiason, presi-

The accompanying picture was taken at a harvest mission festival held Sunday, Oct. 11, at Trinity Church, Whitewater, Wis., parish of the Rev. Warren K. Sigwalt. Guest speaker at the service was Dr. A. C. M. Ahlen of the Northwestern Lutheran Seminary, Minneapolis, Minn.



dent of the Pacific District WMF. There were 225 delegates present.

NEW CIRCUIT ORGANIZED IN CALIFORNIA DISTRICT

A new circuit, named the Southland Circuit, was organized within the California District at a meeting held Oct. 11 at Our Saviour's Church in San

Diego by representatives from the ELC churches in San Diego: Our Saviour's and College, the church at Jolla, the church at Lemongrove, the churches in Phoenix and Tucson, Arizona. Anticipated additions to the circuit are the newly organized churches at San Clemente and churches organized in Chula Vista and the Clairemont section of San Diego. Speakers at the organizing convention were District President Falde, M. Ylvisaker, and the Rev. T. C. Vik. The Rev. L. K. Johnson of Jolla was elected president of the circuit.

DEDICATION OF SOUTHERN MINNESOTA PARSONAGE



Dedication of the new parsonage at Hadley, Minn., of the Hadley-Chandler parish, which until lately was a part of the Lake Wilson parish, took place Sunday afternoon, Oct. 11. The rite was administered by the Rev. M. G. Berg of Osage, Iowa, a son of the Hadley congregation. The dedication was part of anniversary celebrations, the 80th for the Hadley Church and the 60th for Trinity Church at Chandler. At the forenoon service in the Hadley Church, Pastor Berg preached, and the pastor of the parish, the Rev. Anton Gerlach, at Chandler. At a joint parish service in the evening addresses were given by the Rev. M. D. Hinderlie of Waseca, Minn., and the Rev. Geo. P. Larson of Sioux City, Iowa, formerly pastor of the undivided Lake Wilson parish.

L. C. FOSS SUNSET HOME MOVE TO NEW SITE

The L. C. Foss Sunset Home in Seattle, Wash., in existence since 1904, closed its doors Oct. 15 as a preparatory to reopen in a new building after construction of the new buildings. A new site, consisting of three and one-half acres, has been purchased near the Seattle Lutheran Institute.

OBITUARIES

Peter J. Varland

Peter J. Varland, a member of the ELC church at Lemmon, S. D., passed away Aug. 25, in his 77th year. He was born June 15, 1877, in Illinois, but lived later in Iowa and South Dakota, since 1911 at Lemmon. He is survived by his wife, nee Langland, a son, a daughter, four grandsons, and four brothers.

Eddie K. Beito

Eddie K. Beito, a member of Central Lutheran Church, Portland, Oregon, died Oct. 15, 1953. He is survived by his wife, Mary, six daughters, twelve grandchildren, and two great-grandchildren.

Mrs. A. H. Ristvedt

Annie Ristvedt, a devoted member of Helgen Church, Florence, Minn., and since 1951 a resident of Lutheran Home at Madison, Minn., passed away at Madison, 91 years of age. At the funeral, held at Helgen Church, the Rev. K. L. Stange officiated. Mrs. Ristvedt, born at Aurdal, Valdres, Norway, Aug. 18, 1862, came with her parents to the U.S. in 1866. In 1884 she married Andrew H. Ristvedt, who passed away Oct. 24. They moved in 1910 to the Helgen community. They donated land on which Helgen Church was built and helped materially in its construction. Mrs. Ristvedt was a charter member of the Helgen Ladies Aid. She is survived by four daughters, 18 grandchildren, and 24 great-grandchildren. Among the grandchildren are Dr. O. K. Storaasli, president of Lutheran Seminary, Saskatoon, Sask., and Alida Storaasli, education director at St. Luther Church, Sioux Falls, S.D.

ANNOUNCEMENTS

Park River Circuit LDR will conduct a workshop meeting at Our Saviour's Lutheran Church, Park River, N. Dak., Sunday, Nov. 22, 3:00 p.m. Speakers: Mrs. Peterson, Walhalla, and Pastor Sorenson of Nekoma.

Paul Circuit WMF will hold a members' conference Nov. 23 at Trinity Lutheran Church, St. Paul, Minn.

Sale: 36 oak pews in good condition, 8 and 9 feet long, by Trinity Lutheran Church, Pelican Rapids, Minn.

CHANGE OF ADDRESS FOR ELC PASTORS

W. Rossing, Beresford, S. Dak.
 Richard W. Solberg, 83 Lenzhalde, Berlin, Germany.
 E. Brenna, New London, Minn. (Temp.)
 Tanner, 141 Lisbon Road, Oconomowoc, Wis.
 J. Larsen, 502 13th St. N., Moorhead, Minn.
 J. Thorpe, 214 S. 5th St., Montevideo, Minn. (Temp.)
 J. Thorson, Sioux Rapids, Iowa (Temp.)
 J. Njus, Clifton, Texas (Temp.)
 J. Pence, N. Field, 2438 Como Ave., St. Paul, Minn.
 J. Jacobson, 401 Hodge Hall, Princeton, N. J.

PARISH CONSERVATION AND EXTENSION THROUGH

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)



FOR SALE

Farms

For sale because of husband's death, 460 acre farm, 200 acres under plow. Some meadow, timber pasture. Good 8-room house. REA, county road, Otter Tail Co., Minn.

337-1A

80-acre farm for sale in Douglas Co., Minn. New modern house, complete set of excellent buildings. Heavy loam, all tillable.

On highway, near county seat. Lutheran community.

337-2A

160-acre farm for sale with fair set of buildings. Steele Co., Minn. Farm is tiled, located on county road. Lutheran community, school nearby.

337-3A

For sale: 149-acre farm located 6 miles from good town. Has good buildings. Very fine laying land. Not any waste and all can be cultivated. Kandiyohi Co., Minn. Price \$10,500. Small down payment, balance easy

Organ and Piano Music

FOR CHRISTMAS PROGRAMS AND SERVICES

PIANO SOLOS

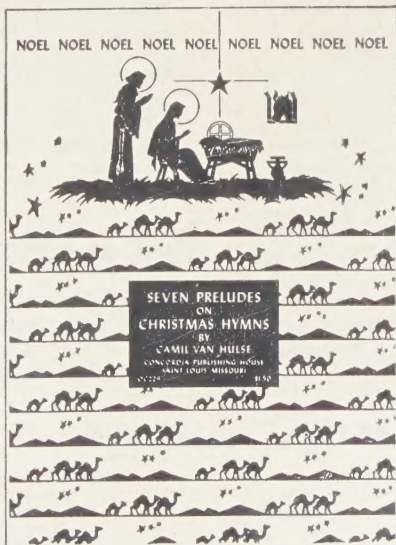
O Holy Night, Adam-Peery. Grade III.....50c
 Yuletide Melodies Medley, Ryder. Grade IV.....40c
 Includes "Hark the Herald Angels Sing," "Adeste Fideles" and "O Christmas Tree."

PIANO AND ORGAN DUETS

The Morning Star, Goldsworthy. (Only one copy necessary.) Grade IV.....\$1.75
 No. 26753 O Holy Night, Adam-Orem. Grade III.....70c
 (Only one copy necessary.) Pipe and Hammond reg.

ORGAN MUSIC

Christmas Melodies, Nordman. Hammond reg. Easy.....75c
 Medley: "O Little Town of Bethlehem," "Away in a Manger," "Silent Night," "We Three Kings," "Hark the Herald Angels Sing," and "Adeste Fideles."
 Christmas Preludes, MacLean. Medium.....50c
 Includes "Hark the Herald Angels Sing," "Silent Night," "Adeste Fideles."



Seven Preludes on Christmas Hymns, Van Hulse. Medium difficult. \$1.50

"Oh, Rejoice, Ye Christians, Loudly," "Hail the Day," "Savior of the Nations, Come," "All My Heart This Night Rejoices," "O Jesus Christ, Thy Manger Is," "Christians, Sing Out With Exultation," "Christ the Lord to Us Is Born."

Seven Preludes on Advent Hymns, Van Hulse. Medium. \$1.50

"O Lord, How Shall I Meet Thee," "On Jordan's Bank," "The Advent of Our King," "Oh, Come, Oh, Come, Emmanuel," "Come, Thou Precious Ransom, Come," "When Sinners See Their Lost Condition," "Hail to the Lord's Anointed."

Noel, D'Aquin-Watters. Hammond reg. Medium. 75c

Adventus (Juletide), Hokanson. Medium 60c

Any three titles may be had on five-day approval

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

PICTURE BOOKS THAT CAPTURE NORWAY'S BEAUTY

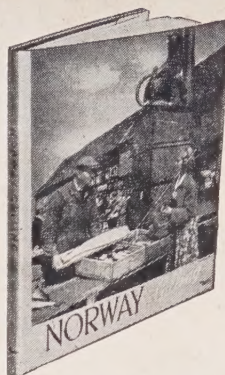
Norway Calling

Text by Asbjørn Barlaup

One of the more popular picture books about Norway, with the explanatory text written in English. Excellent photography has captured the breathtaking beauty of Norway—its seasons, its industries, its people at work and at play, its art, and many other aspects. 112 pages, 8 pictures in color, all others in black and white. 4 maps.

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A collection of pictures that will take you on a colorful trip through Norway during the various seasons. There is a beautiful full-color picture on each page, with captions in English, Norwegian and French. 40 pages. 7½x6 inches. **\$1.85**

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AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

terms. Phone and electricity. School bus by the building. 337-4A

For sale—1,700 acre ranch, Perkins Co., S. Dak. 3 miles to ELC church. Abundant water, 150 acres of alfalfa, 300 tons hay, half can be cultivated. Modern house. Easy terms. Owner wishes to retire. 337-5A

114-acre farm for sale in Winneshiek Co., Iowa. 4½ miles from county seat town. Is now rented on 50-50 basis for the year, but

could be taken over on those terms. 337-6A

Iowa farm and acreage for sale. 85 acres and 10 acres in Fayette Co. Owner desires to sell because of illness. Lutheran community. 5-room house, barn, and other buildings. 337-16A

Businesses

For sale or lease: independent retail lumber yard in central Oregon. Would consider

selling inventory and leasing yard with ing, including truck with PVC license.

For sale—shoe store and repair shop business. Strong Lutheran community because of illness. North Dakota.

For sale—hardware and appliance well established business in small southern Minnesota. Lutheran community.

POSITION WANTED

Wanted—Woman desires position as keeper for elderly person in Minneapolis. Can furnish references.

HELP WANTED

Wanted—lady to care for child week. Weekends off. Live in. This could be home. New Brighton, Ramsey Co., Minn.

Wanted—2 graduate registered nurses for sup't. and one for general duty in northeast South Dakota hospital. Opportunity in friendly Lutheran community.

Wanted—well-trained x-ray technician laboratory technician for Protestant (no an background) hospital in north Minnesota. Fine salary and working conditions.

Excellent opportunity for surgeon in central North Dakota town of 1,200. Area 6,000 population. New, modern, equipped hospital with 23 beds.

Wanted—a man for retail and meat market. Fine up-to-date market in new store. Good wages and home to live in. Located in one of the finest college towns. Large new church. Write giving full information qualifications.

ENRICH YOUR *Christmas Service* WITH FILMSTRIPS AUTHENTICALLY, GRAPHICALLY PORTRAYED IN FULL COLOR

O Holy Night

The newest filmstrip in the ELC FILMS library, O HOLY NIGHT, produced by Concordia, is 40 frames in length and costs only \$5.00.

Never before available, you can now see this impressive picture story of the dramatic incidents covering the period from the decree of Caesar Augustus to the visit of the Wise Men.

Program guides are sent with each filmstrip, and extra guides are available. This helpful guide contains an entire children's Christmas service, using the filmstrip as a basis. There are hymns, recitations and the whole Christmas story.

A simple and beautiful way to present a Christmas service! You will be pleased with O HOLY NIGHT—it's different from any other program.

Emmanuel

New last Christmas, EMMANUEL is another Concordia production, also 40 frames for \$5.00. This beautiful filmstrip and guide furnish a complete worship service that begins with the annunciation to Mary and ends with the visit of the shepherds. You will be pleased and impressed by the beautiful color and characterization in this filmstrip. Extra guides are available for 7c each.

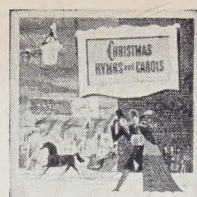
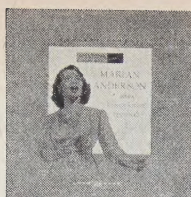
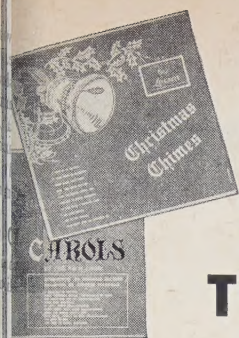
And on Earth Peace

A Church-Craft production, this 30-frame filmstrip for \$5.00 has an accompanying program guide that tells the Christmas story based on the four Gospels. Extra guides are available for 10c each.

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THE LASTING CHRISTMAS GIFT OR FOR YOUR OWN RECORD LIBRARY

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Director, Dr. Reginald Jacques. Organist, Dr. Osborne Peaslee. 10 selections.

...ome, All Ye Faithful; While Shepherds Watched; The Holly and the Ivy; Good King Wenceslas; In Dulci Jubilo; Silent Night; Hark! The Herald; Ding Dong Merrily on High; The First Nowell; God Rest Ye.

*1 10-inch	33 $\frac{1}{3}$ rpm	\$4.95	Code 24-59
*2 7-inch	45 extended play	\$2.94	Code 24-58

CHRISTMAS CHIMES

...um of organ and chimes recorded in a London Cathedral. 10 selections.

...ome, All Ye Faithful; O Little Town of Bethlehem; Silent Night; While Shepherds Watched; Hark! The Herald; God Rest Ye; It Came on a Midnight Clear; The First Nowell; Joy to the World; From the Spire on Christmas Eve.

*1 10-inch	33 $\frac{1}{3}$ rpm	\$3.95	Code 24-6135
*2 7-inch	45 extended play	\$2.94	Code 24-6136

ALBERT SCHWEITZER RECITAL

...e interested in great organ music will appreciate Albert Schweitzer's playing of Bach on the organ of the Parish Church, Strasbourg, Alsace.

I Bach: Toccata, Adagio and Fugue in C Major; Fugue in A Major; Fantasia and Fugue in G Minor (The Great).

*1 12-inch	33 $\frac{1}{3}$ rpm	\$5.45	Code 24-453
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II Bach Chorale-Preludes: I Call to Thee, Lord Jesus Christ; O Lord, Bewail Thy Grievous Sin (2 versions); When We Are in Deep Need; Praised Be Thou, Jesus Christ; My Heart Is Filled With Joy; Saviour of the Gentiles, Come.

*1 12-inch	33 $\frac{1}{3}$ rpm	\$5.45	Code 24-454
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III Bach: Prelude in C Major; Prelude in D Major; Canzona in D Minor.
Beethoven: Sonata No. 6 in D Minor, Op. 65

*1 12-inch	33 $\frac{1}{3}$ rpm	\$5.45	Code 24-455
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ANDERSON SINGS ELEVEN GREAT SPIRITUALS

...pirituals you know and love, sung by one of the greatest singers. Accompanied by Franz Rupp.

...River; Go Down, Moses; Sometimes I Feel Like a Motherless Child; He's Got the World in His Hand; Roll, Jordan Roll; The Crucifixion; Let Us Break Bread Together; Plenty Good Room; Every Time I Hear the Spirit; If He Change My Name; O What a Beautiful City.

*1 10-inch	33 $\frac{1}{3}$ rpm	\$2.99	Code 24-321
*2 7-inch	45 extended play	\$2.99	Code 24-322

WISCONSIN Saviour — HOSANNA

...f Choir directed by Olaf C. Christiansen.

*1 12-inch	78 rpm	\$1.75	Code 24-2413
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CHRISTMAS HYMNS AND CAROLS—Vol. I

Robert Shaw conducting the RCA Victor Chorale. 23 selections.

Joy to the World; It Came Upon the Midnight Clear; Angels We Have Heard on High; O Come, O Come, Emmanuel; O Little Town; Silent Night; O Come, All Ye Faithful; Luther's Cradle Hymn; God Rest Ye; We Three Kings; The First Noel; Hark! The Herald; Shepherd's Carol; Coventry Carol; Patapan; My Dancing Day; I Wonder As I Wander; Bring a Torch; Carol of the Bells; Lo, How a Rose; Go Tell It; I Sing of a Maiden; Echo Hymn; Wassail Song; Deck the Halls.

4 12-inch	78 rpm	\$6.29	Code 24-6122
*4 7-inch	45 rpm	\$5.14	Code 24-6123
*1 12-inch	33 $\frac{1}{3}$ rpm	\$5.72	Code 24-6121

CHRISTMAS HYMNS AND CAROLS—Vol. II

The Robert Shaw Chorale in a second wonderful volume of Christmas music. 27 selections are included.

I Saw Three Ships; O Tannenbaum; Allon, Gay, Gay Bergeres; Holly and the Ivy; Cherry Tree Carol; Mary Had a Baby; So Blest a Sight; How Unto Bethlehem; A Virgin Unspotted; Twelve Days of Christmas; Good King Wenceslas; Boar's Head Carol; Christ Was Born on Christmas Day; Joseph Dearest, Joseph Mine; How Far Is It to Bethlehem; March of the Kings; Here, Mid the Ass and Oxen; Touro-louro-louro; Carol of the Birds; O Magnum Mysterium; What Child Is This; Masters in This Hall; Break Forth, O Beauteous Heav'nly Light; and four Spanish Carols.

*1 12-inch	33 $\frac{1}{3}$ rpm	\$5.72	Code 24-6119
6 12-inch	78 rpm	\$6.29	Code 24-6120

ROBERT SHAW CHORALE IN FOUR GREAT CHORUSES

The Hallelujah Chorus, Handel; Ave Verum, Mozart; God So Loved the World, Stainer; He Watching Over Israel, Mendelssohn.

*1 7-inch	45 extended play	\$1.58	Code 24-5835
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GRIEG FAVORITES

Played by the Robin Hood Dell Orchestra.

Morning Mood, from Peer Gynt Suite; Norwegian Dance No. 2; Solveig's Song; I Love Thee (Ich Liebe Dich).

*1 7-inch	45 extended play	\$1.58	Code 24-5255
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JEG ER SAA GLAD — WE'VE BEEN AWHILE AWANDERING — ALLELUIA — CHRIST IS BORN

St. Olaf Choir directed by Olaf C. Christiansen.

*1 10-inch	78 rpm	\$1.35	Code 24-2414
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TENK NAAR ENGANG — DEN STORE HVITE FLOK

Augsburg College Choir directed by Henry Opseth.

*1 12-inch	78 rpm	\$1.50	Code 24-2004
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SÆTERJENTENS SØNDAG — I ROSENS DUFT

Violin, Jaquelin Duks-Anderson. Piano, Gladys Steele.

*1 10-inch	78 rpm	\$1.05	Code 24-8006
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*Unbreakable

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Gift Books

for under the Christmas tree

Arne and the Christmas Star

by Alta Halverson Seymour

Christmas to Arne, living in a small fishing village in Norway, means the coming of the Christmas ship with all the good things for the villagers. Youngsters 8 to 11 will find exciting reading in this story of Arne and how he helped this important ship safely to port. The author gives a delightful authentic picture of what life in Norway is like for an active, fun-loving boy.

\$2.50

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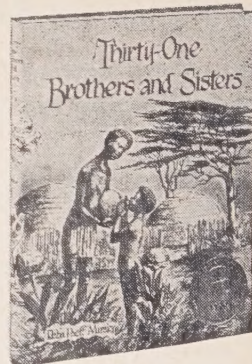
Thirty-One Brothers and Sisters

by Reba Paeff Mirsky

The South African veld, with its gentle rolling hills and soft green meadows, is the background for this unusual story about Nomusa, daughter of a Zulu chief. This story from a primitive civilization of today will have strong appeal for both boys and girls. Ages 9 and up.

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The Christmas Stove

by Alta Halverson Seymour

It was just before Christmas when Trudi and Peter came to live with their Tante Marie on the edge of a Swiss village. This is a happy tale of two Swiss orphans and their aunt, and of course the wonderful, quaint enamel stove with the pictures of the Christ Child and other Christmas scenes. Readers 8 to 11 will find out what it would be like to live in Switzerland.

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The Christmas Promise

by I. B. Stolee—illustrated by D. Divers

A very special telling of the Christmas Story for the read-to-me group on through third grade. Captured in the child's language and experience is all the wonder and awe of the first Christmas, the glory of the gift of Baby Jesus, God's Promise. This is a book that parents will be pleased to have for the child's understanding of Christmas.

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